THE PACIFIC

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Pac Theo Sem
Reading Room

PACIFIC

OPPORTUNITY.

They do me wrong who say I come no more
  Where once I knock and fail to find you in;
For every day I stand outside your door,
  And bid you wake and rise to fight and win.

Wail not for precious chances past away,
  Weep not for golden ages on the wane!
Each night I burn the records of the day;
  At sunrise every soul is born again!

Laugh like a boy at splendors that have sped,
  To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
  But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep;
  I lend my arm to all who say "I can!"
No shame-faced outcast ever sank so deep
  But yet might rise again and be a man!

Dost thou behold thy lost youth all aghast?
  Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
  And find the future white as snow.

—Walter Malone.

THE PACIFIC

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W. W. Ferrier - - - - - - - Editor

2716 Hillegass Ave., Berkeley

A LAYMAN OBJECTS TO THE MODERATOR'S PABULUM.

A layman in the Presbyterian Church, in a letter to The Continent, objects to some of the utterances by Moderator Matthews of Seattle, who is "swinging around the circle," and delivering oracular addresses on a variety of subjects. "Think of a moderator of the General Assembly making the following statement!" says the writer: "A little peanut stands up and talks about the book of Jonah being an allegory. Open his sawdust head and put in it some brains. If you accept such teachings you are dying of top rot or if internal decay."

The remark concerning this is: "It is to be hoped that the Presbyterian Church is not to have more of this kind of pabulum."

As to the Winona address, in which the foregoing occurred, the writer of The Continent communication says: "It not only shows him to be a reactionary in theology, but also shows a spirit of intolerance that misrepresents the Presbyterian Church."

It was The Outlook to which Dr. Matthews referred when he made the peanut utterance.

A REVIEW OF THE MEN AND RELIGION MOVEMENT.

Mr. Fred B. Smith, who was the campaign leader in the Men and Religion Movement last year, made recently a visit to several of the cities in which the campaigns were conducted in order to ascertain whether active and vital forces were operating as a result of those campaigns. His conclusion is that good effects can be traced everywhere. For example, in Minneapolis there is going on as an outcome of the campaign in that city the greatest and most varied work for boys ever undertaken in an American city. In Rochester, New York, there followed such a clean-up that the mayor of the city says that he will give a thousand dollars to any person who can discover in that city a gambling place or house of ill-fame.

In a recent address Mr. Smith said that his experiences have impressed upon his mind three things as indisputable and unescapable principles in church work. They are:

"1. You can hold in your church all the men to whom you can give work that seems to them essential to the life of the church, and you cannot hold any more.

"2. The church must accentuate the new definition of sin which 'Men and Religion' has given it. I was enormously humiliated in a certain city where I heard an itinerant evangelist denouncing theater going, card playing and dancing as the worst evils in the church. An old man on the front seat punctuated the whole address with fervent 'Amens,' and shouted approval for every one of the preacher's denunciations. Yet next day I learned from the lawyer who had formerly taken care of this old church member's business that the man's entire wealth had been built up by outrageous methods of grinding the poor—methods so bad that the lawyer finally quit the old rascal altogether and refused to have anything more to do with his business. The church must not content itself with talking to superficial things, but must get down under the surface where sin takes root in selfishness and cruelty.

"3. In any community where there are two or more Protestant churches there must be developed some kind of means for unified action of Protestantism on its common problem."

DOES THE NEGRO HAVE A FAIR CHANCE?

One cannot read Booker T. Washington's article in the Century Magazine for November and conclude that the negro is having a fair chance in this country. Mr. Washington says that the negro is better treated in this country than elsewhere, has greater opportunities, and is making greater progress than elsewhere; but he states that he dos not intend to assert or even to suggest that the condition of the American negro is satisfactory, nor that he has in all things a fair chance.

In the course of his article Mr. Washington frankly tells the people of the North that "the uncertainty, the constant fear and expectation of rebuff which the colored man experiences in the North is often more humiliating and more wearing than the frank and impersonal discrimination which he meets in the South." With reference to the advantages, however, which he has in the North which are denied in the South, he says: "They are the opportunity to vote and to take part to some extent in making and administering the laws by which he is governed, the opportunity to obtain an education, and, what is of still greater importance, fair and unbiased treatment in the courts, the protection of the law."

As to education in the South there is a lack of a "square deal." For one thing, only $2.82 per capita is spent in educating the average black child, while $10.23 is spent in educating the average white child. Moreover, some of the money which negroes pay in taxes for educational purposes is used elsewhere.

As to railroad travel, Mr. Washington says: "Considering the temper of the people, the separate coach law may be the wisest plan for the South, but the statement that the two races have equal accommodations is all bosh." He says for himself that he does not ask to ride with white people, but that he does ask for "equal accommodations for the same money."

Dr. Washington fixes his eye mainly on the hopeful signs for his people. Concerning this The Century remarks editorially:

"That Dr. Washington serves a useful purpose in ever presenting the cheerful side is obvious. But he who fifty years after Emancipation would stop there would see but one side of the question. The shadows upon the race

which the head of Tuskegee glides over so lightly lie heavily upon ever-growing numbers of intellectual colored people, who are moved but little by figures of increased negro farm holdings, by statistics about negro grocers, lawyers, physicians and teachers. Grateful as their hearts may be that they are to-day in possession of their own bodies, they regard the future with troubled eyes.

"Looking upon their children they ask with panic fear if these are to be the children of ghettos now being established, set apart as though leprous, with one avenue of advancement after another closed to them, denied the participation in government guaranteed to them by law, and in some states put beyond the pale of law. They read that the American Bar Association has virtually drawn the color line. They read almost every week of men of their race burned at the stake, North and South; of their women, done to death, ruthlessly shot out of semblance to their Maker, by the mobs that destroy them in the name of the purity of the white race!

"Every negro criminal becomes a living indictment of his people. Bitterest of all, they cannot defend themselves against official wrongdoing; for having only a phantom ballot in their hands, the vilest sheriff is beyond their reach.

"This is the reverse of the picture and its pathos is beyond description. What would Lincoln say? Would he, if re-embodied, declare that the negro, for all his progress, is having a fair chance, North or South, to-day?"

A PACIFIC COAST PIONEER'S PICTURE FROM CHINA.

The last number of the Foochow Messenger contains an excellent picture of the Rev. Dr. J. E. Walker, the American Board missionary at Shaowu, China. It was taken unawares to Dr. Walker as he was sitting on the porch of his home. In his hands is a copy of some religious paper, from the pages of which he had just lifted his eyes, while on a footstool at his side are several other papers, on one of which we can see plainly the words, **"The Pacific."** The Messenger says editorially:

"The many friends of Dr. J. E. Walker will rejoice that after forty years of active service in China, he still enjoys good health and active service for the New China. It would be impossible to enumerate the many phases of the work to which Dr. Walker has given his wit and wisdom. The monument that will abide as his life work will be the Church of Shaowu. This great field, two weeks' journey from the coast, with which he has been connected since the station was first opened, will carry the impress of his character, and his memory will be blessed through its cities and mountain sides. His fellow missionaries all rise up to do him honor. Irenic in spirit, wise in council, one of his fellow-workers has characterized him a Prince among missionaries. To Chinese and missionaries alike he has lived, through these forty years, the Gospel he came to proclaim.

"That Dr. Walker's hand had not lost its cunning was evidenced the other day when he turned from the laborious task of translating some of the great hymns of the Church for the new Union Hymn Book to produce a lively translation of Old Solomon Levi for the college girls at their spring frolic."

In an historical review Dr. Walker tells of some of his experiences in this country just prior to his going to China:

"A great breaking up came into my life when in September of 1868 I quitted Oregon to study theology in Bangor, Me. I was a fellow-passenger with W. A. P. Martin and family from San Francisco to New York, via Panama. I first saw steam cars in Panama, but crossed the Isthmus in a box car helping to take care of two men, one helpless with rheumatism and the other with paralysis. I first traveled in a passenger car from New York to Portland, Me. At first, by an optical illusion, the houses did not seem to fly past so rapidly but looked very small. As far as Hartford, Conn., I had had the company of Myron Eells, whose parents went with my parents to Oregon Territory in 1838. Their bridal trip had consumed 178 days, 129 of it on horse back and in tents.

"By 1871 the Pacific Railroad had been completed; and on the morning of my graduation from Bangor Theological Seminary, 33 years after my father's graduation, my parents arrived in Bangor, eight days from San Francisco. This was their first and their only visit to the East. Home missionary work, visiting, etc., occupied my time till I embarked from San Francisco, September 1, 1872, on the Pacific Mail S. S. Japan, a steady old paddle-wheel, which steered a dead west course for Yokohama. Dr. and Mrs. Gordon, going out to our Japan Mission, were fellow-passengers. The captain was a friend of missionaries; his wife was not. She said, 'You go abroad because you can't making a living at home.' I instanced a case where this was manifestly not true; and she replied, 'He is a fool.' I then quoted the verse, 'John the Baptist came neither eating nor drinking and ye say, He hath a devil. The Son of the Man came both eating and drinking, and ye say, Behold a gluttonous man and a wine bibber. * * * But wisdom is justified of her children.' The ship's surgeon clapped his hands.

"About ten days out the Japan met and exchanged mails with a sister steamer, and we expected to meet another ten days later; but she had burned in Yokohama harbor on her outward trip; and scores of Chinese had gone to the bottom, weighted down by the gold they were taking home."

PACIFIC COAST NOTES.

A woman missionary among the Mexicans in Los Angeles says that it is easy to tell the homes of the Christians, as the whole atmosphere and appearance there are different. In such homes her welcome is most cordial. "But the Mexicans are very courteous, with a true courtesy, and the times when I have been treated with incivility have been very rare, although they have often explained that they could not accept my tracts or come to our church, because they were Catholics."

Near Gridley, in Butte county, is a Mormon colony of about one thousand persons. They occupy 400 acres of the best land in the county. They have their own store and all are compelled, it is said, to patronize it. In the center of the colony is a large hall for social purposes; and a church building with a seating capacity of 1000 is being erected. The president of the "stake" is vice-president of the board of trade. Not long ago an attempt was made to introduce a Mormon catechism into the public schools. Four years ago the people of Gridley welcomed this colony, with the thought that it would add to the prosperity of the town. Results have not been as anticipated.

A district superintendent in the Oregon Conference of the Methodist Episcopal Church says that he has in in his district some charges where it is the pride of the people to

see that their pastor is well provided for and comfortable. But he adds: "We have some other charges where the pastor must be a real hero and suffer personal privations for the sake of preaching the gospel. I have three pastors who have received during the past year, including missionary money, less than $300. One of them has a wife. I have another, a married man, who has received, all told, $405, and out of this has paid $90 for house rent and traveling expenses. Another has received $350; and his expenses in reaching the charge and freight on household goods and books was more than half of that. I do not believe in preachers engaging in secular work, but sometimes it is better than to starve or quit the field. This man could not have had the privilege of preaching the gospel to this people had he not made a part of his living in other work. And yet these men have not complained. The day of heroism in the ministry is not past."

The First Church of the United Brethren in Christ, of Los Angeles, manifested recently the spirit of Christian brotherhood in a manner worthy of mention. The former site of the church on Pico and Hope streets was sold for $58,000. At once $2,500 were donated to the Second Church; a similar amount to Otterbein Church; and the sum of $3,000 was set aside as a city mission fund. Then $1,000 was given to the new church at San Diego, and $500 to the church at Chico in order that it might cancel a burdensome floating indebtedness. It was voted that $15,000 be used for an addition to the First Church auditorium for Sunday-school and social purposes; and that the balance be kept in the treasury for purposes to be decided on in the future. It is probable that $1,000 of this balance will be used for a church building in the Philippines. Bishop Bell says in an article in The Religious Telescope: "There were many things the First Church congregation might have expended its money for, such as a pipe organ, and other desirable accessories, but the congregation was anxious to do the Christ-like thing in its stewardship of the blessing of God. Professor Keppel remarked, in explanation of the recommendations, that, inasmuch as the whole denomination had contributed to First Church in the beginning, through the Young People's societies, something more than five thousand dollars, it was fitting that that amount be at once passed out to the encouragement of the two mission congregations of the city."

In the work of the University of California Y. M. C. A. for the year ending July 19, 1912, there was an expenditure of $6785.22. The maximum subscription for this work was $400; the minimum was fifty cents. There were three subscriptions of $250; 8 of $50; 62 of $25; 128 of $10. Of the total amount $3,250 came from the bay cities; $1,100 from Southern California; $600 from interior places. The salaries of the secretaries aggregated $3,150. During both terms last year 171 young men were enrolled in mission study classes. The different Bible Study courses had a total enrollment of 402. The individuals enrolled were 350. The Y. M. C. A. membership which began with 13 in 1885 has reached 625. The last Association report says aptly: "Because of its unique position at the western door of the continent, the University of California has a most important mission to fill in the educational development, not only of the Pacific Coast, but of the awakened Orient as well. Through her 2200 young men she touches every portion of the State, and influences the young men of China, Japan, India, and the Philippines, through the foreign students who gather within her doors, and the graduates who go to the foreign land with the ideals fostered upon her campus. There is no more important field for Young Men's Christian Association work than that presented by this University Community; 2200 men between the ages of 17 and 24, drawn from every portion of the Pacific Coast and many countries of the Orient, congregated in this one student center, completely changing every four years and going out to become the leaders of many different communities, is a field for work presented to no other class of organization. Among this body of young men the Student Young Men's Christian Association endeavors to promote, unite and develop Christian forces at the University of California, and afford these college men an opportunity for training in the unselfish investment of service. Seventy-five per cent of University men are either members, or show some church preference and the Association is the one agency which seeks to unite these men in co-operative Christian activity. Working at the center of the educational system of the Pacific Coast, this Association occupies the most strategic position of any religious organization of state or nation."

CHRONICLE AND COMMENT.

The Polish National Alliance, the great Polish organization in the United States has established a college at Cambridge Springs, Pennsylvania. When the college opened last month 335 students registered. Seven of the ten professors are Poles.

The General Education Board at its last meeting voted $445,000 for colleges as follows: Baker University, Baldwin, Kan., $125,000; Central College, Fayette, Mo., $75,000; Lawrence College, Appleton, Wis., $40,000; Mississippi College, Clinton, Miss., $100,000; University of Denver, Denver, $100,000; and Penn School, St. Helena, S. C., $5,000.

Yale University now has 17,251 living graduates. There are 2,552 in New York City; 1,300 in New Haven; 642 in Chicago; 436 in Hartford; 336 in Brooklyn; 274 in Washington; 232 in Pittsburg. In the state of New York there are 4,326; in Connecticut, 3,711; in Pennsylvania, 1,083; in Massachusetts, 1,074. The budget of the university treasurer for the current year calls for $1,550,000.

Hartford School of Missions has a larger attendance this year than last. Among the lectures attracting much attention are those by the Rev. Dr. George F. Herrick on "The Voiced and Unvoiced Appeal of the Moslem World to the Christians of the West." Dr. Herrick spent fifty years in Constantinople, and is recognized widely as a missionary-statesman. Students have come from Egypt and Denmark especially for the instructions given by Professor Macdonald on Islam. Recently a member of the teaching staff was sent to Constantinople to gather the latest information as to situations in Turkey.

A new law in Kansas provides that all cashiers or active managing officers of new or old State banks in Kansas must have had two years' previous continual experience in actual banking. Their record of this two years' experience must show that they were persistently faithful in their work. After having had two years' service, should they wish to serve as cashier or active managing officer of a State bank, they will be granted thirty days in which to

prepare themselves for an examination before the Board of Examination of the Banking Department, at Topeka, which will occupy three days of their time. They will be examined upon the following points: The Corporation law as it applies to banking in Kansas, the Guaranty law, the Negotiable Instruments law, the Kansas banking statutes, and the practical and technical points of every-day banking. The standard of perfection will consist of 100 points. Any applicant who may receive 70 points of merit, or more, will be passed by the Examining Board as successful.

THE CRUX OF THE STRUGGLE IN CHINA.

The Rev. Dr. Arthur H. Smith says that the real crux of the struggle now going on in China and which will continue indefinitely pertains to the relation between the central government and the provinces. He writes in the Missionary Herald:

It is not merely one province against another, but there are the same sectional lines to which we are accustomed in American history. The Cantonese largely originated this revolution, developed and matured it, and rightly adjudge themselves the most progressive part of China. The Northerners, on the contrary, dislike all Cantonese, and dub them "Southern Barbarians," in allusion to their very recent entrance into Chinese civilization, say fifteen hundred years or more ago. Central China has its own ideas of its prestige and its rights. Hunan withstood Taiping and saved its capital city, alone among the centers of population in the Yangtze Valley, and has always been most self-assertive ever since. So with many other provinces. Nothing holds or can hold the divergent forces of China together but the hatred and the fear of the Western Powers, which, it is well understood, are hungrily sitting on their tails waiting for a favorable opening! This is perhaps the best example in recent history of compulsory unity arising from inherent and inherited disunity, and all friends of China hope it may continue!

In the meantime it is an open question to what extent the central government actually controls China. The phenomena are of the most confusing and conflicting nature. Judging from certain examples one would suppose that Chaos and Old Night had settled down all over China; yet there is another and a much more favorable side. The Chinese are an inherently orderly race, and quickly respond to any kind of strong and just government. Can we have that in China today? That is the important question.

The most serious aspect of the matter is the evident inability to restrain the troops from systematic looting. This as you know has occurred all over the empire (beg pardon, republic), and the latest exploit at Tungchow is the best illustration of all.

This was close to the capital, among well-disciplined soldiers of hitherto unblemished record, under the leading general of China, when previous warnings had been so frequent that there was general anxiety and unrest. It was accomplished in a few hours, when the looters returned to camp and responded to the rollcall the next morning as if nothing had happened! If that is the end of it, it is hard to see how it is not also the end of ordered government in China, especially as this took place on the very day of the arrival in Pekin of Dr. Sun, the guide philosopher and friend under whose patronage the republic came into being.

The position of premier under this regime is one of difficulty not merely, but of assorted impossibilities. Threats of "impeachment" are the staple on which this official is nourished by the National Assembly, and in general the same is true of all the members of the cabinet. The president, Yuan, is one of the few men in recent Chinese history who are equal to their position. During the difficult and highly delicate negotiations leading to the Manchu abdication he was suspected and denounced by both revolutionists and imperialists, but he got the Manchus out without a struggle and with external good will on the part of the empress dowager. He has had a post of almost unparalleled difficulty ever since, but he has held on his way steadily, not indeed unmoved, but striving to combine the incompatible forces by which he is surrounded into something like harmony. The recent union of five of the "parties" (cliques they should rather be styled) into one is a healthy sign.

The presence of Dr. Sun in Pekin and his cordiality with President Yuan are also good omens. So is the engagement of Dr. Morrison, the distinguished correspondent of the London Times in China, as adviser to the Chinese Government, who will bring much strength and a larger knowledge of China than any single Chinese possesses to the service of the State.

"THE REPROACH OF CHRIST."

W. N. Burr.

I was riding not long ago with a friend on the car between Pasadena and Los Angeles. At one time as the conversation seemed to flag for a moment, he turned to me and asked:

"Do you read the books of Arthur Christopher Benson very much?" and then he added: "When I am tired, or feeling special need of intellectual or spiritual stimulus, there is nothing I like better than to shut myself up for an hour with one of Benson's books and feast both mind and soul. He clears the way for me better than almost any other writer with whose work I am at all familiar."

It has been with something of this same feeling that I have turned again and again of late to Dr. Henry Kingman's sermon, "The Reproach of Christ," in his volume of college sermons, "A Way of Honor." Dr. Kingman's clean-cut way of "putting things" leads one's thought outside its beaten track enough to invigorate it with a sense of being something unattached to the old. It is the same old water of life, but it has a new sparkle, and so a new attractiveness.

And this sermon stands as one proof that the ministers of today are not, all of them, "preaching the gospel with the gospel left out." Here is a sermon that clings to the very heart of the gospel and appeals strongly to the heart of him who reads it, and at the same time comes as a draught of intellectual refreshment.

Which reminds me of a letter received a few days ago from a valued correspondent, in which he ventures to contrast the work of two ministers of his acquaintance. He says of one of them, "His words flow from a cultured heart;" and of the other, "His messages are given out from an especially bright, scintillating intellect, wordy, but it seems to me with little, if any, heart."

Dr. Kingman proves himself a man of both heart and intellect as we follow him through this volume of sermons;

and the one to which I return most frequently is the ninth in the volume—"The Reproach of Christ."

Why should there be any shrinking from close identification with "the real Christ Jesus, the Man who demanded of His friends so close and intimate an allegiance that they, too, were compelled to share His shame—to bear the insult of that personal association, in an unconcealed and deathless loyalty?" That there is such shrinking will not be denied by any thoughtful mind; and the unthinking, effer-effervescing mind is likely to be even surer of it, if inclined to give any place at all to the attitude of the people toward Jesus Christ. No doubt there are ministers who try to preach the principles of Christ's teaching who avoid much if any mention of the name of the Great Teacher Himself. They preach Christ in the abstract, but shrink from bringing definitely and clearly into the foreground of their effort the Personal Christ. The vision of the Master which set the mind and heart of Robert Speer to throbbing with a great passion when he wrote his "Studies of the Man Christ Jesus, has probably never thrilled them, or has become clouded by some intellectual mist that has floated in upon them.

And some of us, perhaps, have such a sense of depth and sacredness in the very name of Jesus Christ that we are sensitive to the too common or familiar use of the name. I confess to a bit of sympathy with ex-Senator Albert J. Beveridge who, in his little book, "The Bible as Good Reading," says, "I never read an essay upon our Lord but with a certain kind of repulsion. He needs no interpreter; comment and commentary on Him seem sacrilege—of course, such a view is undoubtedly unreasonable and unintelligent, but I just feel that way about it. The only worth-while study of our Redeemer is that of Renan, and he, as everybody knows, was an infidel and tries to prove the Savior no Redeemer at all. But you, reader, you read the life and words of Jesus of Nazareth as given in the gospels—just as you read them for yourself. That's all I suggest. And, take my word for it, you'll not find them dull."

But—is it the true and manly thing for any of us, ministers or Christian laymen, to allow that particular view that is "undoubtedly unreasonable and unintelligent" to master us? Suppose the Apostle Paul and the early Christian writers and preachers had preached Christ with the Christ Himself kept out of sight, as we, perhaps, sometimes try to do? What would life be today had no Peter ever stood before men in the power of the Holy Spirit and cried out fearlessly: "Be it known unto you all, and to all the people of Israel, that **by the name** of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even of **Him** doth this man stand here before you whole. . . . Neither is there salvation in any other—for there is none other **name** under heaven given among men, whereby we must be saved."

There was magic in that **Name** in those days, and surely it has lost none of its power as it has trickled down through the centuries.

Why do we hesitate to utter that Name in tones as positive as those of the apostles? Says Dr. Kingman:

"The men of those cities (Alexandria and Athens), were proud, and the story of Jesus Christ was for many reasons humiliating both to their pride and to their learning. We, too, are proud, and keenly anxious to stand well in the great, wise world of letters and science and academic dignity, and there is still the old, smarting sense of a certain humiliation in any very close association with so incongruous a figure as that of Jesus Christ. I do not mean the popular idealized or purely intellectual Jesus Christ of an ethical system, but the real Jesus Christ of whom we read in the New Testament."

And further he says: "We are quite mistaken if we think that it was only the cross that constituted the reproach of Christ, and that we have passed beyond that, as the cross has become highly respectable and even aesthetically agreeable. There was in the very nature of Jesus Christ and His message something too simple and childlike to fit in with our more sophisticated and formal temper."

"It is a witness to the reproach of Christ that you may go to many churches and to many gatherings of Christian men—even college Young Men's Christian Association gatherings—and scarce hear more than an incidental allusion to Jesus Christ, if even as much as that. You may hear much that is wise and good and uplifting, confessions and exhortations and aspirations, discussion of ideals and duties and obligations, almost everything, in fact, but allusion to the central experience of the soul that colors almost every utterance of those early friends of Jesus, and that is still of necessity our only weapon that is mighty to the casting down of strongholds. Amid endless talk of social renovation, that only is omitted in which lies society's only hope."

And finally he says: "We yield ourselves readily to a religion which makes comparatively slight demands; but we shrink back from a leader like Jesus Christ, whose message is so intensely personal, so thrilling with an infinite self-sacrifice and an appeal to love no less uncalculating, and so insistent in bidding us to cleave to Him as a branch cleaves to the parent stem. That is the enduring reproach of Christ, that makes men inclined to hide their faces from Him. He offers too much—He asks what it searches a man's soul to give. He claims the utmost loyalty of love and daily fellowship and dependence."

The reproach of Christ!—do we not face the secret of it in His own Kingdom-entrance words, "Except ye turn and become as little children?" Perhaps some of us are not willing to do that; can we "preach Christ" unless we do?

Dr. Kingman puts it in this way: "A child is disconcertingly open and frank about all his loves and loyalties. He does not see the reasons for hiding what is in his heart, or constantly dissembling or checking his honest emotions. He is painfully direct and personal, gazing at you with eyes that frankly tell and ask the truth. Where he loves and trusts, his love and trust are apt to be uncalculating and unreserved. The relations of Jesus Christ and His friends and disciples were very much of this childlike and unsophisticated order, both in what He gave and in what He asked."

Can we improve upon it by comfortable and academic methods; by "the discussion, quite apart from any emotion or personal feeling, of the high abstractions of spiritual life;" or by "endless talk of social renovation from which that only is omitted in which lies society's only hope?"

"Revealed unto babes!" And we shrink from "becoming as little children," and so from bearing with Christ, our avowed Master, His reproach.

But there are some who have heard the call of the little child in the Master's "Follow Me"; and the sign is written on the thinking of the man who ministers in sacred things

to the young life and to the more mature life that centers in Pomona College.

La Canada, California.

JESUS' PRAYER FOR THE TROUBLED MIND.

A Sermon by William Horace Day of the First Congregational Church of Los Angeles.

We have been studying the prayers of Jesus that we might understand his precept and his example. We began with the model prayer, The Lord's Prayer; of universal application, because it includes both types—prayer as communion with God, and prayer as petition to God. Sometimes one form of prayer wars against the other form, and the petition which we make is futile because it does not begin in communion, and the communion at times overshadows what ought to be the prayer of definite petition and intercession. Sectarianism takes one part of the truth and exalts it, so that the other is forgotten. In the model prayer Jesus balances the prayer of communion and the prayer of definite petition. The next prayer was that recorded in the tenth of Luke—the prayer of praise. "I thank thee, Father, that thou hast hid these things from the wise and understanding and hast revealed them unto babes." The wideness of God's mercy includes the most childlike. In his prayer in the presence of death, as he stood before the tomb of him whom he loved, we find the prayer which can overcome death: "Father, I thank thee that thou heardest me, that they also may know that thou didst send me." The prayer that overcomes death is that prayer of faith which is based upon the conviction that Jesus is the Christ.

This morning we study Jesus' Prayer for the Troubled Mind, John 12: 27 and 28. There are five clauses of the prayer for the troubled mind. "But now is my soul troubled. But what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thyself."

"Now Is My Soul Troubled."

There are two words translated in our English Bibles by "soul" and "spirit." Jesus did not say: Now is my 'spirit" troubled, but now is my soul troubled. "Soul," as the Greek thought of it, was the seat of the human emotion, whereas the spirit was the seat of the religious or the higher emotion. He did not say: Now is my spirit troubled. Now is my soul—the seat of my human emotion—troubled. Troubled in mind. This prayer portrays to us the partnership which Jesus had in every form of human life. Every one of us is at times troubled in mind. We are emotionally unstable, because of something that makes our hearts ache. There is not one in this congregation this morning who does not belong to the great fellowship of the troubled mind. No matter how complete our victories have been, though we may have gone far beyond others in the escape from worry, we all know the canker of the troubled mind. "Now is my soul troubled." Jesus, as the old prophet declared, was to be the man of sorrows, and acquainted with grief, tested in all points like as we are. As always, perfect sympathy (the ability to suffer with) must be based upon perfect understanding. He knew, and needed not that any man should tell him what was in man, for he had tasted the bitter cup with the sweet, for there was nothing in human anguish he did not understand. Nay, more, if we are sensitive to pain, above our forbears, because of the rapid development of nerves, and present life, how much more was he? and things that would hardly touch the modern man would trouble the soul of Jesus, because of his intense capacity for pain. The second clause

"But What Shall I Say?"

What shall I say to God? What shall I pray? is what the Master meant. In the presence of the trouble which depresses my soul, what shall I pray? He recognized that prayer was the great specific for the troubled mind. A celebrated alienist, some years ago, startled all his brethren of the medical profession by telling them that from the psychological point of view it was imperative that children should be taught the habit of daily prayer, and he went on to say in their astonished hearing: "Such a habit does more to clean the spirit and strengthen the soul, to overcome incidental emotionalism than any other therapeutic agency known to me." He then turned to the adult problem, and said, as one whose life has been concerned with suffering of mind: "For the miserable sequels of a distressed mind I would undoubtedly give first place to the simple habit of prayer." He had made a great discovery, and the scientifically minded men who followed his reasoning were making a great discovery; but,as often, our modern discoveries are exceedingly old. It is exactly what Jesus declared—not only what he taught in word, but what he practised. Whenever his soul was troubled, Jesus had recourse to prayer, and pointed his disciples to the same specific for the troubled mind. Prayer is as scientific as hydraulics. We have often forgotten that fact, and wondered why prayer did not cure the troubled mind. Prayer is as scientific as hydraulics. We have an old proverb about water not running up hill, but you and I know that water will run up hill. Comply exactly with the law and you can make it run up hill. Prayer will cure the sequels of a troubled mind; but prayer that does not comply with the law of prayer, as hydraulics comply with the law of nature—that prayer cannot cure the troubled mind. The marvelous thing about this discussion is that in these five simple clauses Jesus states the whole matter so clearly that no one can escape what he meant; and the clearness of his statement is due to the fact that he puts the false and futile prayer into sharp contrast with the effective prayer. He sets the self-centered prayer over against the natural prayer of the God-centered man. "What shall I pray? Father, save me from this hour."

"Father, Save Me from this Hour."

That is exactly what you and I are accustomed to pray when we get into trouble. I have repeatedly sat with people who were in great grief, perhaps praying most earnestly for some one who had gone wrong---a son who had brought them into disgrace—a father who had disregarded the relations of the home—a business associate who had been dishonest, who had forgotten his business integrity—and that person perhaps was praying with all his heart and mind and soul in intercession, that this trouble be taken away from him. "Father, save me from this hour." He has prayed the prayer of the self-centered man. He never thought to turn to the model prayer and to discover that

you must first pray the prayer which brings you into perfect fellowship with Almighty God. He was not ready to surrender himself to God, and therefore his prayer of petition that God would save him from the hour of bitterness was without avail. Jesus understands our present generation. We are all surrounded with an atmosphere—much of it splendid in its thinking—the whole atmosphere that tries to look up and not down, that insists we must look out, and not in, is of God; but the perversion of this new point of view turns us into miserable, mushy sentimentalism. It has no place for the iron of Puritanism. Alas for us if we seek to live by that draught which has not the iron of conscience in it. For after all there is no stimulus to the blood like iron—and it certainly is true in the spiritual realm. "Now is my soul troubled." We want to follow the line of least resistance. Let me go around it. Have some of you been in the surf this summer? When a great roller comes crashing in, you know what happens when you try to dodge it. It picks you up and throws you down, and goes hissing over you up the shore. The next time you hold yourself, and when the next one comes in from the deep, you plunge through it, and are all right. It is the same old law. We must meet our troubles; we must meet the disciplines which come, because only as we meet them can God bless us. The great business of life cannot go on unless we meet and overcome, and not avoid the troubles and the burdens and the chastenings. And so Jesus turns his back on the self-centered prayer. He knows that it will not answer. You know those lines of the poet:

"Is it true, O Christ in heaven,
That the wisest suffer most;
That the mark of our rank in nature
Is capacity for pain;
And the anguish of the singer
Makes the sweetness of the strain?"

And Jesus replies that that is exactly the law of nature. Shall I pray then: Father, save me from this hour? Nay.

"For This Cause Came I Unto This Hour.

Jesus knew that without the cross the ministry of reconciliation, which had been committed to him, could not become the world-effective thing. He knew that from the foundation of the world in the councils of God, the Lamb had been slain. Crude and terrible, as much of the sacrificial worship of pagan religion has been, it is not without significance that man, in seeking the way to God, has from the very earliest times, believed in sacrifice. His explanations for sacrifice have often been entirely unsatisfactory. Our solutions about the atonement are sometimes pitiful and at other times positively unethical. But nevertheless, if we should judge from experience rather than the puny thinking of our own lives, we must be convinced that it is a part of God's great purpose that men should find Him through sacrifice; and that the blood stain on the altar of Paganism was there because it touched a reality, and a necessity—a moral necessity, no matter how it was overlaid with superstition or cruelty. The sacrificial principle came to its culmination and explanation in the mystery of the cross. And Jesus, looking fully into the face of trouble, with all the anguish of soul which belongs to the realization of the hideous, awful cross, which stood athwart his way, must needs say: I will not pray Father, save me from this hour. For this cause came I unto this hour.

We turn to the other side. The prayer of the God-centered man, which is the effective prayer for the cure of the troubled mind.

"Father, Glorify Thy Name."

Why is it the Hebrews often talked about God's name? Because the name was supposed to be the description of the character; the name was the revelation of the life of God. You and I glorify the name of God, by revealing and manifesting to the world the character of God. When we glorify his name, we reveal the life that is divine and therefore eternal. How often, as we read other great teachers, do we find them of necessity dealing with especial classes, and often exclusively with especial classes; but the marvel to me as I study the words of Christ, is to see how frequently he goes down to the very bottom, laying hold of a great truth that is so great, and yet so simple, that its application continues clear around the circle of humanity. In living this prayer, we find the ageless and the eternal life which belongs to this prayer.

We are troubled. How many of us have carried some worry into the house of God! Will you notice it is not declared here that Jesus was worried in soul; but he was troubled. All of us ought to be troubled by things at times, but worry is borrowing trouble, that is, being anxious for something that is ahead, that we are not ready to undertake, that is not as yet near us, and it is an excuse for not doing the thing we ought to do. The worry of tomorrow is almost always the foe of the energetic meeting of some difficulty today. Life is made miserable, futile and weak, because we somehow imagine we are doing something when we worry about an imaginary thing that is ahead instead of resolutely looking at the ill that is right here. And it is so much easier—isn't it?— to be worrying about something that we do not need to touch today, than it is to grip the thing that is so near to us as to seem particularly difficult. When we are in the house of God we may life up our eyes; we may stand where Jesus stood; we may begin now to pray His prayer, to enter into His surrender, and in this prayer of infinite communion, we shall find that we have met the needs of the troubled mind. You can go out perfectly free. No matter what it is that has gripped you, has depressed your life, has made you unfit to strive, unfit to serve, unfit to energize, you may go out of this service free. We cannot go out free by praying: Father, save me from this hour. We can go out free by praying: Father, glorify thy name. We stand thus in His presence, and somehow all that sense of self-centered responsibility passes away.

Bishop Patterson worked in the south seas, that most difficult field in all the world. A friend came to the island where he was working, looked over it, and it seemed very small. "But what are the results?" the friend asked. Bishop Patterson looked him in the face and said, as a man who had striven, who had put all he had at the service of God;—he looked into the face of his friend, who knew how masterfully he had lived, and said, "Results are not my department."

If you and I have shirked something, we have no right to say, "Results are not my department." But when we have stood with full heart and full surrender, saying, Father, no matter whether it be joy or sorrow, no matter whether it be riches or poverty, no matter what thou sendest me—Father, glorify thy name; that is freedom.

"O Joy, that seekest me through pain,
I cannot close my heart to thee;
I trace the rainbow through the rain."

YESTERDAY AND TODAY IN THE MINISTRY.

Roy H. Campbell.

The teacher, the lawyer, the doctor, the business man has each in turn passed before us for review. Finally let us summon the minister of yesterday and today; note the changes which have marked both him and his work, and appraise as well as we may the significance of those changes as they reveal the direction in the currents of our religious life. Let me deny right off any disposition to compare the ministers of the past with the ministers of the present to the disparagement of the former and the advantage of the latter. My study of church history forbids that straight out. John Wesley, Charles H. Spurgeon, Frederick Robertson, Theodore Parker, William Ellery Channing, Thomas Starr King, Phillips Brooks, Henry Ward Beecher, these voices are all silent now. Some of them touch closely the border of the present but in the main they represent a day that is gone. "There were giants in those days." We must go far to find any who reach their shoulders.

Nor do I find myself part of that company who delight to paint the past in glowing colors and leave for the present only the grays and browns. Yesterday had its own problems, its special activities, its peculiar successes and defeats. Today is shaping up men in every work to match its needs. The men of the ministry it is molding too after its own will.

There is one underlying purpose which binds us all together, the ministers of yesterday and the ministers of today. We have entered this calling in the first century, and in the twentieth moved alike to utilize whatever gift of speech, whatever sympathy with the needs of men, whatever capacity of spiritual insight we may have in our possession to the end that we may persuade men and women to accept the sway of the Master in their lives. That simple motive has commanded the gifted men of rare personality who have swayed the lives of thousands. It has clothed with a simple dignity those who have labored with a like devotion but have lacked the gift to awaken a similar response. The deep currents at the bottom have swept along in the same direction from the beginning even until now. It is only on the surface that there have been the tides setting in different directions in response to the change of season.

Let me indicate certain outside changes in the minister which are symbolic of deeper changes in the calling he represents. You will not be able to tell the hour or the place where these changes took place. They came like a thief in the night, slowly, without a herald.

First, then, the minister of yesterday was accustomed to wear continually the garb of his office. Only two men out of the eight who serve the church in this community do so today. Six days of the week you might meet us on the street and fail to recognize our calling. There is a deeper significance in this matter than simply the shifting taste of a man as he faces his tailor. The long black coat and white tie of the Protestant minister were the outward tokens of a relationship which held ipso facto the public esteem. He represented the church. Back of him was an institution which held not only a high place but the highest place in the community. Let him go into a home, into a public meeting, into a social gathering, known or unknown, and there was a fixed place awaiting him. The church was disestablished legally. It no longer had a claim upon the support of the people. But the minister was still established—when he spoke other voices were silent, when his opinion was given other opinions were overborn. "The cloth" held the respect and fealty of the people wholly apart from the calibre of its tenant. The ministry itself wielded an influence regardless of the quality of the men who joined its ranks.

There is only a lingering suspicion of that attitude today. Occasionally a boy will tip his hat to me and sometimes a man of the old school will do the same. It is a remnant of the universal tribute formerly paid the minister.

The esteem a minister wins today he must win on the same ground where any other man wins esteem. The place he occupies in a community depends upon his judgment, his integrity, his sympathy, his wisdom and not on the cut of the clothes he wears. His reception in the club, on the tennis court, in the chamber of commerce, in the home is colored by qualities which are contained in his head and heart His leadership in his community rises or falls according to his ability. If he is sane, courageous, and strong he will gain a place for himself in public esteem. If he is weak and sentimental, if he is narrow and prejudiced, those qualities will determine the weight of his influence.

You have heard men bewail the fact that the ministry is no longer honored today as it was of yore. Neither are counts or dukes or kings. Any man with an ounce of self-respect wlecomes this evidence of democracy. It is an invitation for a man to win his own place. It puts him on his metal.

A second change is evidenced in the fact that the sermon of yesterday ranged from an hour to three hours in length. Today a man risks his influence and endangers his leadership if he crosses the half hour mark. There is a deeper significance here than that which lies simply in a change of routine in the church service. The minister of yesterday was listened to with this respect and interest not so much because the quality of his discourse was superior to our own. Some of the most insipid and unreasonable outputs of the human mind I have found in sermons which were celebrated in their day. They wouldn't hold your attention ten minutes running. That attention and evident interest rested down upon the fact that there was a wide space between the education and the general information of the minister and that of his hearers. The ministry was the learned profession. The intelligent member of the family was destined for the ministry—the others filled up the pews. Eighty per cent of the graduates of Yale became ministers during the first period of its career. The knowledge of art, of history, of science, was in the possession of the minister. He could ramble along for an hour or two easily and touch new fields of interest for those who had no other means of coming in contact with the output of culture. What a vast difference today. I never face my congregation without misgiving on this point. If I go far afield from matters of my own experience it must be with the encyclopedia guarding my every step. In whatever direction I venture some one in the group before me has gone farther. A half hour is likely to exhaust all that I have to contribute on a given subject which is actually my own.

Then, too, the minister of yesterday was the most interesting event at that particular time with which a man

could come in contact. He had little opposition from any quarter. There were no magazines on the library table ready to serve the most palatable viands prepared by clever and skilled hands. People were not equipped to delve into books on their own account and dig out treasures new and old. In the cities of any size there are tonight Ethel Barrymores translating life with singular ability on the stage, there are gifted voices singing, and skilled fingers making the violin yield up its charm. All these contest this hour with the minister.

Here again some find cause for lament. We must all admit that it tests and tries the best of us. But the minister is not alone on trial. The higher altitudes of the soul, the loftier issues of life are also arrayed here. If a man has faith in the substance which his hands have handled and in the compelling power of the Life which has called him to his task these but give point to the work which summons him.

In the third place the minister of yesterday was equipped with a system of thought which he could with conscious power offer in sections to his congregation. A young man fresh from college or the farm could enter the seminary, put his foot on the first rung of the theological ladder, and without halting mount steadily to the top. Forever after he could peddle out in second hand fashion that with which he had been charged. The Nicene Creed, the Westminster Confession, and the Plan of Salvation were alike constructed out of timbers which could not be shaken. There might be a demand for original thought in presenting his faith to the people but he did not have to do battle for the faith itself. That was passed out to him in regular doses, predigested, and guaranteed to do the work expected.

On this solid ground the minister of yesterday could stand and deliver the message which was within him. The social heritage of the faith was not simply a spirit of trust and of devotion to the Master; it was carefully wrought out into a system of thought and action as well. There was tremendous reinforcement in this. It enabled men to speak boldly.

We can hardly claim a like reinforcement today. When a man enters upon his training for the ministry he does not register in a hot house where the plant of his faith will reach up and grow of its own accord. He walks out all unwittingly into an arena. He strips for a fight. If he emerges stronger rather than weaker it is because he is made of stuff which will stand buffeting and bruising. the scientific spirit, the intellectual attitude, the scholarly instincts rather than preaching fervor mark his teachers. The student is not trained to preach the faith so much as he is exercised in defending it. The sure and powerful hammering and fitting and riveting of a generation ago has gone forever. We now weigh and measure and adjust if perchance out of broken bits we can construct an edifice which will endure for a season. Here again certain timid ones stand afraid, bewailing the loss of the faith of an earlier day. It is as though a tree should ask that scaffolding be built on either side to protect it from the wind and sustain its branches borne down by the weight of snow. To build one's own faith is the task of the minister today. The man who leads must produce something which bears in part at least the marks of his own workmanship. "I have kept the faith." The man who said that had not hidden some gift from another away in a napkin. He kept what his own warm heart and trained mind had produced. He kept it through service.

Over the north end of Italy stretch the Alps. The Romans were banqueting on the eve of battle. One man less heroic than his neighbors declared that God had placed those great heights there in order that the Romans should be content to rule in their own peninsula. Another fashioned out of more robust stuff declared that those great barriers were flung across the Roman front to test their strength. Only those who could surmount them could be trusted to wield authority over the men on the plains beyond. Thus faces the man choosing the ministry today obstacles which may not have stood in front of the man of yesterday. He had his own. As he mounts them he will be given strength for the tasks beyond.

MORE ANCIENT HISTORY.

J. Rowell.

Some Strange Sights.

As the dry season advances the air at Panama becomes more and more hazy, so much so as to obscure somewhat the brightness of the sun at midday. Naturally this haze seems much denser near the horizon. Early one morning, as I was taking a sea bath, the sun pushed his rim above the Eastern horizon. The haze was so dense that the light was not dazzling, and I watched the bright curve as it rose and expanded, until one-half of an enormous red ball was in view. The earth laid across it in an upward curve, and as I was looking seaward no mountains broke the clear-cut curve, and it suddenly occurred to me that I was looking at the earth's horizon, lying across the face of the sun, visibly sinking lower and lower. As the huge ball arose I said to myself, "Is it possible? Am I not deceived? Can I really see that motion?" I loked steadily, again and again, till I was sure, and I knew that I was actually seeing the motion of the earth on its axis. It was an astounding fact, but I knew that I saw it.

A little calculation now makes this seem not impossible. The earth moves on its axis almost seventy miles in every second of time, and as the haze magnified the sun to eight or ten diameters, and the horizon that I saw was about thirty miles away, it seems not impossible that such motion should be visible to a steady gazer. I certainly saw the axial motion of the earth.

I made a test of this matter here in San Francisco one evening. I saw a telegraph wire lying across the full moon and watched closely for motion. After five minutes had passed I could see that the wire had changed its position, but the motion itself I could not see. But could that disk have been enlarged by ten diameters I am sure that I could have seen the apparent motion of the wire.

I know that I have seen what very few people have ever seen—the axial motion of the earth.

I saw at Panama another peculiar effect of this same dense haze. I saw, over the mountains, westward, in the evening, what looked like a light moving in the sky. It rose and sank, moved hither and thither, and in almost ev-

ery direction. I said to myself, "Some one has learned a lesson from our Northern boys, has hung a lantern to a kite, and is trying to deceive and astonish us. This motion of the lantern is caused by the wind." But on the next evening the same vision appeared, and on the next, and the next. This seemed very strange. What motive could move anyone to keep up this play continuously? But as I gazed and thought, the solution came to me. What I saw was not a lantern hung on a kite, but the planet Venus, seen through the dense haze, and the strange dancing motion was not that of the light itself, but of the haze through which I saw it.

The thought occurs whether this same hazy atmosphere pervades in all lands where the seasons are a wet and a dry, with six months' alternation, and is intended by the Creator as an alleviation of tropic heat. It certainly serves this purpose at Panama. "He hath made everything beautiful (i. e. fit) in its time (and place) and the people of every land and clime (and planet) may well say, "This is the land that the Lord hath blessed." It is strange that any honest, observant, man can be a disciple of Thomas Paine or Robert Ingersoll, or even of Charles Darwin.

Among the Churches.

CALIFORNIA.

San Francisco, First.—Eleven persons were received to membership last Sunday, two on profession of faith.

North Berkeley.—Three persons were received to membership in the Chinese branch church last Sunday.

Oakland, Plymouth.—About 600 persons attend the Morse Stephen lectures each evening. The next will be Friday evening. The series is on "The Reign of Queen Elizabeth."

Alameda.—The Rev. William Rader of San Francisco gave a stirring address on Good Government at the recent meeting of the Men's League. The auditorium was crowded. Seven persons were welcomed into fellowship last Sunday.

Redlands.—Mrs. James Hazlett of San Francisco recited the book of Job in the Congregational church at the vesper service Sunday, October 27. She held the large audience for an hour, interested as they had never been before in this great drama. The audience was made up of representatives from nearly all the denominations in the city, and from all sides came words of high praise of her rendering.

Berkeley, First.—Seven persons were welcomed into the fellowship of the church last Sunday. Next Sunday morning President Blaisdell of Pomona College will occupy the pulpit. Beginning next Sunday evening the pastor will give a stereopticon series on "What to do in Social Service." Nov. 10, "How the Other Half Lives." Nov. 17, "Women and Children Who Toil." Nov. 24, "Dance Halls and Social Centers." Dec. 8, "The Battle for Health." Dec. 15, "The Coming City."

Oakland, Plymouth.—A group of friends have placed a beautiful art glass window in Plymouth Church, and we are to have a service in honor of this window next Sunday morning. The subject is somewhat unconventional, but is very appropriate to a church which bears the name of "Plymouth" for the window represents the Mayflower approaching land, the beautiful little ship, with all sails set, sailing along toward the new world, the low coast line of which can be just seen in the distance. Next Sunday morning there will be special music and a sermon appropriate to the theme of the window.

Long Beach.—At the November communion service five were received into membership, three on confession of faith. The pastor begins this week a new series of evening addresses on "Modern Religious Questions." They are especially designed to answer some of the more important religious questions that thoughtful men and women are asking today in this age of transition and uncertainty in the religious world. Following are the themes: Are Miracles Disproved? Shall We Believe in Hell? Is the Bible Inspired? How Are Men Saved? Of What Use Is Prayer? Why Join the Church? What Is Heaven?

Porterville.—The annual reception given for the mothers of the babes on the Cradle Roll was held in the church parlors last week Thursday. Thirty-five mothers were present with forty children, the youngest baby being five weeks old. Photographs were taken and refreshments served, and the afternoon was both enjoyable and uplifting. The two companies of Boy Scouts have a total enrollment of fifty. Besides two weekly meetings, the boys go into the hills on Saturdays for scout practice. There is also an active girl's athletic club, with twenty-eight members. The Sunday-school has increased nearly one-third since the summer vacation.

NOTES AND PERSONALS.

Mr. Carter will represent the First Church of Oakland at the ordination of Mr. Thomas Giffen in Fresno on the 15th.

The six Christian Science churches of Oakland had as their last Sunday's lesson the subject of "Everlasting Punishment."

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity Professor Buckham will give a paper on "The Creed of Shakespeare."

Election returns were received at Plymouth Center, Oakland, and thrown on a screen. They came by direct wire from the Western Union Associated Press service. Plymouth is a live wire.

At the annual meeting of the Congregational Ministers' Relief Society of California, held last Monday, the following named persons were elected directors: W. C. Pond, J. Rowell, W. Frear, J. A. Cull, S. C. Patterson.

The fiftieth anniversary of the Congregational Church at Redwood City was marked by the reception into the

membership of 71 persons, mostly on profession of faith. Largely these new members are adults and among them are the most influential men and women of the community.

In the chapel of the First Congregational Church of Oakland, beginning this Wednesday evening, the Rev. Herbert A. Jump will give a series of addresses illustrated by stereopticon views. Under the following sub-titles Mr. Jump will answer the question of What Is the Social Problem: Nov. 6, The Problem of Being Poor; Nov. 13, The Problem of Living in a Tenement; Nov. 20, Address postponed, Home Mission Week; Nov. 27, The Problem of Having no Home; Dec. 4, The Problem of Wanting to Play; Dec. 11, The Problem of Getting Sick; Dec. 18, The Problem of Dwelling in a City.

The fraternity girl's position is comparable to that of the child who is fed on soft foods, writes Edith Rickert in the November "Century," discussing "The Fraterntiy Idea Among College Women." That is, the trouble is that she is cultivated instead of being allowed to grow freely. She is rushed, pledged, initiated; she is studied, counseled, criticized, disciplined, drawn out, molded. Her power of initiative is developed only in that she "is made to go out and do things." Even as an upper classman, when it is her turn to uphold the fraternity ideals and to mold her younger sisters, she still lives in the rarefied atmosphere of an artificially selected community, where there is no chance of the free play of the individual. The fraternity girl, with all her initiative, her poise, her charm, her efficiency, is crippled by the fact that she is not allowed to come to grips with all sorts of conditions and people, by which alone is gained the personal, as opposed to the group, attitude toward life.

Wednesday evening, November the 13th, a new order of mid-week service will be started in the First Congregational Church of San Francisco. We quote from the calendar of last Sunday: Nothing is more certain than that the Church and the community are losing tremendously by the decay in America of the prayer meeting. The simple fact is that in its older form it has outlived its usefulness. It has lost touch with reality. It does not meet a pressing need of our human nature. The need is there. As devoted and wise servants with our God, can we meet it? Dr. Aked proposes to make an experiment. But it is worth a fair trial. Wednesday by Wednesday he will lecture upon some of the things that in this great world of ours have interest for the brain and heart. In every case, and without exception, he will treat the subjects with which he deals from the platform of the Kingdom of Heaven, and by that he means the reign of love and goodness in human hearts. For the next few months the Wednesday evenings will be devoted to the following order of subjects: First Wednesday: "The Service of the Month to the Progress of the World." Second Wednesday: "The Book of the Month." Third Wednesday: "The Message of the Magazines." Fourth Wednesday: "The Service of the Month to Bible Study." As the series begins on the second Wednesday in the month, the subject for Wednesday, November 13, will be "The Book of the Month," and Dr. Aked has selected for the opening night Bennett's new book about ourselves, "Your United States." This brilliant English novelist has written a charming book about America and the American people, full of insight, character-reading, humor and grace; charged, too, with wonder and delight. Arrangements have been made for special music and singing. The services of the orchestra known as the "San Franciscans" have been secured for each Wednesday night.

WASHINGTON.

Seattle.—The Keystone Congregational Church, of which the Rev. Wilfred Withington is pastor, has had plans drawn for a new church building. The edifice designed is perfectly adopted for modern religious education and worship. But the cost of the structure, though not an expensive one, is beyond the reach of the Keystone people at present, and building will be deferred for a while. The work may remain cramped for a time, but nothing can stop the good work going on in the lives and hearts of the church people and in the community wherever their influence reaches. Mr. Withington has been giving for several Sunday evenings sermons on "Christian Citizenship."

BETHANY CONGREGATIONAL CHURCH, SAN FRANCISCO.

An Estimate Which the Retiring Pastor Makes of the Church and Its Prospects.

Bethany Congregational Church is almost at the geographical heart of San Francisco. The membership of the church is made up of the most typical San Franciscans. The problems of the city are peculiarly the problems of the church. Because of the overwhelming power of the liquor interests and the consequent influences upon the people of the city to realize the horror of sin as expressed in cheap shows, sensuous dances and indifferent living in the very shadows of dens of vice, San Francisco is a pleasure loving, Sabbath desecrating community and, in the main, she turns a deaf ear to the prophet who calls sin by its right name and declares that there is a hell and that there is a heaven and that Jesus Christ is here to help us get hell out of the life and heaven into the life. But these things are true of the whole city of San Francisco; they are not problems peculiar to Bethany Congregational Church. They are the things that any pastor coming to the city must make up his mind to deal with.

God never called a man to a more needy field of labor and no man can find any place where he can really serve suffering humanity more than he can in San Francisco. The retiring pastor of Bethany Church is not leaving because he wants to nor because the members of the church wish him to. He is going because physical limitations demand that he make a change of conditions of labor for a time.

Because Mr. Briggs does believe in the future of San Francisco and because he does believe that Bethany Church still has a large work to do he wishes the public to know something of the condition of the church at this time. In order that the reader may have a basis for judgment other than mere statements of opinion the following report is offered. It is a report which was read at the prayer meeting last week:

Comparative Statement for Three Years and Evidences of Conditions Now.

I. Financial Condition. 1. Improvement for three years past. (a) Sunday School bought 90 song books, many Bibles, installed library and placed partitions in the Sunday School room. (b) Study equipped with a couch, desk and stove. (c) Auditorium provided with a furnace and an organ motor. 2. Indebtedness reduced by $540.

3. Present financial condition: (a) Local bills all paid. (b) Indebtedness to Church Building Soicety $900. (c) Apportionment in benevolences will probably be met in full.

II. Attendance and growth of Prayer Meeting: 1910—average attendance for 52 weeks, 26. 1911—average attendance for 52 weeks, 29. 1912—average attendance for 52 weeks, 30.

III. Attendance and growth of Sunday services at preaching hour: 1910—average attendance for 52 weeks twice each Sunday, 96. 1911—average attendance for 52 weeks twice each Sunday, 80. 1912—average attendance for 52 weeks twice each Sunday, 86. The larger attendance the first year was due to special speakers and special music. The actual attendance of steady worshippers is now more than in 1910.

IV. Members received in the three years: 1910—by letter 33, on confession 20. Total 53. 1911—by letter 1, on confession 25. Total 26. 1912—by letter 7, on confession 9. Total 16. Grand total 95. There are no less than 10 adults who are now ready to join the church and would have joined at the November Communion had the present pastor not found it necessary to go. They can all be brought into the church by the workers when the new pastor is settled at his work.

V. Accounting for the members received in the past three years: Died 3; letter 2; in the city 58; moved, no letter, 14; placed on retired list or dropped, 22; 23 per cent are not working members. In most every instance those who have fallen by the wayside have come under the influences of the liquor forces.

VI. Sunday School for three years: Average attendance for 52 weeks 1910—81; monthly collections, $13.30. Average attendance for 52 weeks 1911—87; monthly collections $14.00. Average attendance to November 1, 1912—93; monthly collections $15.00. The Sunday School uses the graded lessons and most of the teachers have taken special training for their work.

VII. The Intermediate Christian Endeavor Society has come into existence in the past six months, has a membership of 20 and is doing exceptional work.

VIII. The Seniors have an organization similar to the C. E. Out of a membership of 13 one-half are men. Their meetings and social life bear the mark of intelligence and ring with sincerity. Average attendance 18.

IX. The Men's League has been in existence about one year. It does nothing of a nature to attract numbers but it has succeeded in helping the prayer meeting, helping to raise the finances, aiding materially in the Sunday School and looking after the sick.

X. The Woman's Association is doing an effective missionary work by way of education, raising finances for missions, developing social life in the church. Their work is commendable.

In addition to the foregoing statistics there are some facts that are worth knowing about Bethany Church. The organist is a business man who lives 35 minutes car ride from the church, is efficient as a pipe organist, a member of the board of trustees and the chairman of the Music Committee. He never neglects the organ, is faithful to his other services and does not accept any remuneration for service at the organ. The Superintendent of the Sunday School gives from one-third to two-thirds of her entire time to the Sunday School work and accepts no remuneration. The Treasurer always sees to it that the bills are paid on time. The sexton is one of the few who really keeps the building clean, ventilated and warm. There are no less than 20 members of the church who are devoted to their work in a measure not common in Northern California.

Three years of work in Bethany Church and San Francisco has convinced Mr. Briggs that Bethany Church is a unit of power in the community. It is not only self-sustaining but, compared with other churches, is generous in its missionary gifts. It must continue as a unit as long as the present spirit and growth continues. There are too many churches in the Mission district, but it will not be time for Bethany to talk about definite union until some other denomination is ready to make some fair exchange that involves another part of the city. Bethany needs a pastor who is ready and willing to work. If he is to do the work that can be done he must have at least four qualifications. The problems confronting him demand a strong physical constitution; he must be a man with his face to the dawn; he must be a man who can influence men and young people; he must have a message that calls sin by its right name and declares that Jesus Christ is the power that can and will overcome sin.

A SURVEY OF THE WORK IN HUMBOLDT COUNTY FOR THE LAST YEAR.

Eureka—Rev. H. E. Banham, pastor. The last year has been the best all told of the efficient ministry of Mr. Banham. A faithful and untiring ministry has been given to this field and the result has been an abundant harvest. Forty-five people have been received into the church since last January. There have been thirty baptisms. The Sunday School is in a growing condition and the average attendance is 131. Christian Endeavor is in splendid condition and the church in all departments is making progress. Mr. Banham has been a leader in all reform movements in this county and has for some time acted as pastor counselor for the County Christian Endeavor Society and in this way his life has been an inspiration to many.

Ferndale—Rev. Kimball Clark, pastor. This community has seven churches to minister to a population of 1200. There are many who feel that churches, recently organized, have misunderstood the Gospel of Christ, and the spirit that is abroad among our churches, looking in the near future for co-operation in spreading the principles of the gospel. Our church has for a long time ministered to a large number of the people in this community. The church has had devoted men in her pulpit and a loyal people. The last year has been a prosperous one. The Sunday school increased its membership and the graded lessons have been introduced. They have proved of great interest to all. The Christian Endeavor has recently greatly increased its attendance. Congregations are large. The Ladies Aid Society is one of the best we have ever known and with other organizations loyally support the pastor. This church received its apportionment of $112 in the right spirit and it has nearly all been paid. The pastor has received his salary promptly each month and a considerable sum larger than the amount pledged at the beginning of the year. Four have been received into membership.

Loleta and Alton—Rev. J. R. Shoemaker, pastor. A splendid work is being done on these two fields by Mr. and Mrs. Shoemaker. At Loleta the Sunday school, under the leadership of a faithful member, Mrs. Swiash, has increased twenty-five per cent. The Boys' and Girls' Clubs are doing

good work and manifest new interest in the work of the church and are very loyal to the pastor and his wife. At Alton the Sunday School has been reorganized from the ground up and many more are becoming interested who have been in the past indifferent. Congregations in both fields are excellent. Ladies' Aid is a force for good in this church as in many others. It is only just to Mr. and Mrs. Shoemaker to mention the fact that the work has been carried on in the face of great obstacles. Mr. Shoemaker has been a great sufferer from a complaint of long standing and last September was obliged to enter Union Labor Hospital, Eureka, where he underwent an operation. Mrs. Shoemaker was able to carry the burden of these two churches although the anxiety and burdens were extremely hard to bear.

Falk and Field's Landing—Marshall Meserve, pastor. Three have united with the church at Field's Landing during the past year. Mr. and Mrs. Meserve have been able to do good work on this field and it is with regret that we note Mr. Meserve's resignation.

Hydesville and Rhonerville—Mrs. Hetta Douglass, pastor. The Ladies' Guilds at both places have been reorganized and a boys' organization of the Knights of King Arthur well under way. Congregations are good and all reports from this field most encouraging. One of the best papers given at the meeting of the Humboldt County Ministers' Association held at Ferndale was given by Mrs. Douglass, on the subject, "A Forward Movement in the Ministry."

In General.

The past year in this county has been a prosperous one in all of our churches and we feel that this has been largely due to the fact that each church has had an efficient worker upon the field. The great event of the year was the meeting of the County Association for the first time for four years. The meeting was held at Ferndale and was generously provided for by the Ferndale church. Mr. Rathbone was with us and gave at the evening session an inspiring address on the work of Home Missions in California. We have also been gladdened and greatly helped during the year by the Rev. George Hinman who came to present to all our churches the work of the A. M. A. His addresses were very helpful to all who heard them and have aroused a new desire not only to give but a desire to know more about the work. Humboldt County has long been in need of a series of meetings of this kind and we hope during the coming year that many others of our State Workers may come to us. The work in Humboldt County is to a large extent Home Missionary work and we crave the prayers of all for our work and for an abundant harvest.

K. K. C., Ferndale, Cal.

UPPER BAY ASSOCIATNON.

The semi-annual meeting will be held in Crockett on Tuesday and Wednesday, November 12-13. Tuesday forenoon will be given to buisness, reports from churches and to "Echoes from Pacific Grove."

Tuesday afternoon the Rev. Dr. Gilchrist of the San Francisco Bible College will speak on "Motives for Present Hour Evangelism;" Rev. B. St. John on "The Open Door;" Rev. H. Burr on "Rural Needs of Evangelism;" Rev. W. H. Cooke on "The Church as a Conquering Force."

Tuesday evening there will be a sermon by Rev. Robert Walker of San Francisco. This will be preceded by a street meeting in Italian and English.

Wednesday forenoon will come "The Emigrant Problem" by L. A. Sahlstrom; and "Tightening the Grip on the Outside Community," by Rev. F. M. Washburn. And Mrs. Washburn, who attended the National W. C. T. U. convention in Portland will give "Echoes from Portland."

Wednesday afternoon the Rev. R. R. Roberts will speak on "Preaching for the Times," and Secretary Tenney on "World Movements." A concluding address will be given by Paul Brown, state field secretary of Christian Endeavor.

For Our Young People.

TASKS FOR EACH.

Each little bud opens into the flower,
Each little minute aids to make up the hour,
Each little raindrop on a mission is sent,
Each little breeze is for some good intent,
Each song of bird makes the morning more bright,
Each little sunbeam helps to make the world's light;
So thus learn the lesson this teaches to you,
There's a work—though you're little—that each one can do!

A TULIP STORY.

Two tulip bulbs dropped from the old gardener's wheelbarrow, as he walked across the alley on his way to the public square, where handsome beds were being made for the spring. He heard them tumble from the top of his load, but was too tired to stop and pick them up. A few lost bulbs would not matter when he had hundreds.

"Oh, dear! Oh, dear!" sighed the tulips. "What an awful accident! We have fallen into a dreary alley on a dirt heap. Alas, we must die! How could we live separated from all our cousins, aunts and friends?"

"And I was so pretty," moaned Variegated.

"I had the real gold color," answered Yellow.

"Oh, please do not die," begged the poor Dirt-heap. "I will do all I can to make you both comfortable and warm through the winter. A little way under I am moist and soft. Try to sink down a few inches, and fall asleep. You will be doing such a kindness if you will live, and let me care for you until the spring. I have always longed to be garden earth. It will cheer me through the long winter to hold such a lovely secret. Ah, how happy I shall be when two beautiful flowers bloom on my breast,—perhaps, on Easter Sunday! Do not die, but live,—only live."

"If we can be of use, even in this forlorn alley, why, of course we must live," replied Yellow.

"And bloom," Variegated whispered. So they both sank down into the yielding earth, composing themselves for months of quiet sleep. The Dirt-heap was filled with thankfulness; and she rejoiced that, even in a small way, she was now garden earth.

At last winter came, with howling winds, snow, sleet, and ice. No green thing showed its face to the sky. The ground hardened like iron. For weeks the dirt-heap lay a mound of snow,—white and chill. So much ice piled itself in the alley that only the milkman Ben ventured through its narrow limits.

But the bulbs knew nothing of all this. They lay warm and snug in the dirt-heap, dreaming of spring and the

happy hour of blooming. After many weeks came Easter Sunday.

Early in the morning of that blessed day, Ben, the milkman, to make a short cut home, turned his horse and wagon PACIFIC FIVE B . . . . into the narrow alley. When he reached the dirt-heap, he pulled up in surprise, for there, in all their first beauty, bloomed two tulips, one of gold color, the other variegated. They seemed to be looking right up in the sky, the dreary alley forgotten. Warm sunlight fell about them, and a soft, rich earth held them secure.

"Well, well, well," Ben mused: "this is a pretty sight, and takes me back to my boy days on the old farm. I will take these flowers home to my wife Sally as an Easter gift, and I'll bet she will show them to the baby the first thing." So he gathered the tulips, with a generous handful of earth round each bulb. Then he looked down upon the old dirt-heap, and spoke aloud his thoughts.

"I'll bring my wheelbarrow over in the morning, and haul this dirt to Sally. She will spread it all over her flower-beds: it's fine-rich soil."

"Garden earth at last! Oh, how glad I am!" rejoiced the Dirt-heap.

"Sister," laughed Variegated, "we are going to be an Easter gift. Only think, an Easter gift!"

Yellow nodded her pretty head of gold, and whispered, "A dear little baby is to look at us the first thing!"—Elizabeth Meredith Reese, in Independent.

THE BOY WHO WOULDN'T FIGHT.

The little boys in class-room No. 4 thought the noon recess would never come. Their copper-toed shoes scraped the bare floor, until Miss Edith felt like jumping out of the third-story window to get rid of the sound.

But at last the big gong struck twelve, and at the signal twenty-five children tumbled down the steep steps into the paved court behind the school building. The school was so big and the playground so small that the rooms took their recess by turns. It was No. 4's turn at twelve.

And now you will see why they have been so eager to get out: there is a new scholar today, and they want to "size him up," as boys say.

"Where are you in arithmetic?" asks one.

"Partial payments," replies the newcomer, promptly.

He has been using his ears in the class-room, and he knows his arithmetic will give him rank among these new comrades.

"How many blades has your knife got?"

"Four!" The new boy's head is still up as he produces a beauty of a knife.

"Whew!" whistles round the crowd. This beats partial payments out of sight.

"Let's have a fight," now says the stoutest little rascal of the party, and this is the supreme test in No. 4. A boy who can do partial payments, has a four-bladed knife, and will fight, can take any place he wants among them.

There is a dead silence for an instant. The stranger's face gets red, his eyes flash; but he stuffs his hands in his pockets, and says, with an effort, "I don't fight."

Did you ever see a gay-colored little balloon floating in the sunshine above your head, so light, so buoyant, you think it could touch the clouds? But a tiny little rift appears, and the balloon is a piece of shrivelled rubber at your feet. That was just the way with the new boy of No. 4 when he refused to fight. Partial payments went for nothing; a four-blader didn't count. He was a scorn and a by-word.

A week has passed by and it is noon recess again. Miss Edith sits at the window, pretending to eat her luncheon, but she has forgotten her sandwich and jelly cake.

"What am I going to do about Charley Graves?" she says to herself. "I can't let him fight, and yet"—

Suddenly the noise of battle comes up from the paved court. The teacher looks out of the window; but, seeing only a confused mass of tossing arms and legs, and hearing only a sound as of Kilkenny cats on the warpath, she rings her bell sharply and recess comes to a sudden end.

Up comes the panting, dusty crowd.

"But what is this?" she cries, for the new boy's lip is bleeding, and his forehad is swelling visibly. "I thought you wouldn't fight."

"I promised my mother," said the hero, proudly, "that I would never fight unless I was obliged to; but, when Micky twists little Tom Poaque's arm, and won't stop, I am obliged to!"

Miss Edith bound his head with a wet handkerchief, and stuck his lip up with pink court-plaster, and tried to look sorry; but it was easy to see that she was pleased with her new boy's idea of when he was obliged to fight,—not when twenty-four boys were looking black at him, but when a boy twice his size was teasing a little one!—Elizabeth P. Allan, in the Presbyterian.

WHAT WILL MAKE YOU GLAD.

When the years have slipped by and memory runs back over the path you have trod, you will be glad that you stopped to speak to every friend you met, and left them all with a warmer feeling in their hearts because you did so.

You will be glad that you were happy when doing the small, every day things of life, that you served the best you could in life's lowly round.

You will be glad that men have said all along your way: I know that I can trust him. He is as true as steel."

You will be glad that you shut your ears tight against the evil things men said about one another, and tried the best you could to stay the words winged with poison.

You will be glad that you brought smiles to men and not sorrow.

You will be glad that there have been some rainy days in life. If there were no storms, the fountains would dry up, the sky would be filled with poisonous vapors and life would cease.

You will be glad that you have met with a hearty handshake all the hard things which have come to you, never dodging out of them, but turning them all to the best possible account.

You will be glad that you stopped long enough every day to read carefully and with a prayer in your heart some part of God's message to those he loves.—The Presbyterian.

The occasion and the experience are nothing. It all depends on the capacity of the soul to be grasped, to have its life currents absorbed by what is given.—William James.

Search the Scriptures for more light, and they shall be unto you a searchlight.

Abstain from every form of evil and join in every reform against evil.

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A SWEET VOICE.

"O, father, I wish I could sing! It is so nice to give pleasure to people. Florence sang at the club today, and we all enjoyed it so much. She sings every night to her father, too. I'd give anything if I could. But there's no use wishing; there isn't any music in me."

"Is that so?" asked the father, taking her wistful face between his hands.

"THE STRANGE CHICKEN."

Lon and Jim, two brothers, had lived in town since they were born; but their father and mother moved to the country. Out in the hills of Kentucky they saw many new sights, and soon found that, instead of everything being dull, things were lively. There were many beautiful wild flowers in the woods, and there were the squirrel, the rabbit, the birds, the raccoon (in fact, this part of the country was called "Coon Range"), the opossum, the beautiful chipmunk, or ground squirrel, besides the domestic animals.

The boys found country life very interesting. One day when they were going to a little brook, on either side of which were caves, they noticed one large cave that seemed to go some distance back. The boys were curious to know how deep the cave was and what was in it. Jim said: "Lon, if you'll go in, I will." "I will go if you will go first," replied Lon. And they went in. It looked dark and the boys felt afraid, but they went on. Presently they heard a noise and found that something was coming toward them. They ran out of the cave and went home, greatly frightened, and told their mother that as they did not know what it was. Their mother said: "I think you were met by a large bird which probably has a nest in the cave."

The next day they ventured back into the cave and found a nest with two large eggs in it. They took the eggs and put them under a setting hen. In due time the eggs hatched. There were two white downy birds that at first could not walk and would not eat anything that the chickens liked. As the hen could not feed them, in a short time they died.

Can any of the young readers of the Christian Advocate guess the name of this strange little chicken?—S. J. Thompson in the Christian Advocate.

"When I was a little boy," remarked an old man, "somebody gave me a cucumber in a bottle. The neck of the bottle was small and the cucumber so large it wasn't possible for it to pass through, and I wondered how it got there. But out in the garden one day I came upon a bottle slipped over a little green fellow, and then I understood. The cucumber had grown in the bottle. And now I often see men with habits that I wonder any strong, sensible men could form, and then I think that most likely they grew into them when they were young, and cannot slip out of them now. They are like the cucumber."—Exchange.

S. S. Teacher.—Is your pa a Christian, Robby?

Little Robby.—No, not today; he's got the toothache.—Selected.

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